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**COMMUNICATION PATTERNS AT THE SAUDARA SEJIWA FOUNDATION IN THE
IMPLEMENTATION OF THE EQUAL EDUCATION PROGRAM FOR STREET CHILDREN**

**POLA KOMUNIKASI PADA YAYASAN SAUDARA SEJIWA DALAM PELAKSANAAN PROGRAM
PENDIDIKAN KESETARAAN BAGI ANAK JALANAN**

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Abstract

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The phenomenon of street children in the city of Bandung is a social problem that needs attention and immediate treatment, especially regarding the rights of street children to receive education, which cannot be fulfilled, generally because of the poor economic situation of their families. The government has launched a 9-year compulsory education program, where in its implementation, community organizations help to make the government program a success. In this case, the Saudara Sejiwa Foundation, pursuing an equality education program through the Community Learning Activity Center (PKBM) program, is helping the government implement this program, which targets underprivileged street children. However, in implementing PKBM, there are obstacles such as budget and lack of motivation from the learning community, so it is necessary to implement appropriate communication patterns to implement the program. This research uses a qualitative descriptive method by conducting interviews with the PKBM administrators of the Saudara Sejiwa Foundation and several street children to triangulate the data that has been obtained. The results of the research show that in the process of implementing PKBM activities, the communication patterns carried out by the Saudara Sejiwa Foundation include primary communication patterns, secondary communication patterns, linear communication patterns, and circular communication patterns at each stage of the activities carried out, including the preparation stage, implementation stage, and coaching stage. 27 29 30

Abstrak

Fenomena anak jalanan di Kota Bandung menjadi persoalan sosial yang perlu diperhatikan dan segera mendapat penanganan, terutama mengenai hak anak jalanan dalam mendapatkan pendidikan yang belum dapat terpenuhi, umumnya karena keadaan ekonomi keluarganya yang kurang mampu. ³³ Pemerintah telah mencanangkan program wajib belajar 9 tahun, dimana dalam pelaksanaannya organisasi kemasyarakatan turut membantu mensukseskan program pemerintah tersebut. Dalam hal ini Yayasan Saudara Sejiwa dengan program pendidikan kesetaraan kejar paket melalui program Pusat Kegiatan Belajar Masyarakat (PKBM) turut membantu pemerintah dalam menjalankan program tersebut yang menargetkan anak jalanan yang tidak mampu. Namun dalam pelaksanaan PKBM mengalami hambatan-hambatan seperti anggaran dan kurangnya motivasi dari warga belajar, sehingga perlu penerapan pola komunikasi yang sesuai agar program dapat terlaksana. ²⁴ Penelitian ini menggunakan metode deskriptif kualitatif dengan melakukan wawancara ²⁸ pada pengurus PKBM Yayasan Saudara Sejiwa dan beberapa anak jalanan untuk triangulasi dari data yang telah diperoleh. Hasil penelitian ¹⁹ menunjukkan bahwa dalam proses pelaksanaan kegiatan PKBM pola komunikasi yang dilakukan Yayasan Saudara Sejiwa meliputi ²³ pola komunikasi primer, pola komunikasi sekunder, pola komunikasi linear dan pola komunikasi sirkuler di setiap tahapan kegiatan yang dilakukan meliputi tahap persiapan, tahap pelaksanaan dan tahapan pembinaan.

INTRODUCTION

Children are human figures who still need protection and guidance from both parents and the environment. Every child must also get their rights, including education, play, health, and away from violence. Following ¹³ Presidential Decree Number 36 of 1990 concerning the Convention on the Rights of the Child, Indonesia is legally bound to implement children's rights with all the consequences (Tang, 2019). In reality, not every child gets their rights, even those from well-established families. Children's rights are human rights that are inherent from birth into the world or when they are still in the

womb based on applicable laws and regulations (Wahyudi, 2020). This also happens to street children. Most children have dropped out of school because their parents cannot afford to pay for school, so they have to help earn a living for their families on the streets.

At any time, street children are vulnerable to violence, the world of narcotics, and even death. ² The Convention on the Rights of the Child initiated by the United Nations (Convention on the Rights of the Child), as ratified by Presidential Decree Number 36 of 1990, clearly states that because children are not yet physically and mentally mature, they

need attentions and protection. In reality, attentions and protection alone are not enough for street children. Like children in general, they also need love. Every child does not want to grow up on the street and get an education from the street, where they grow and develop. Poverty, family, and community factors cause a child ¹ to become a street child (Mugianti, 2018). Street children are marginalized and alienated from affection because circumstances force them to face a harsh and uncondusive environment (Suyanto, 2019).

It is felt that the number of street children is increasing, especially after reforms in all fields have resulted in many parents becoming victims of layoffs and the economic crisis, which has burdened poor people. According to data from the Ministry of Social Affairs, on May 26, 2021, there were 9,113 street children in Indonesia (Fathoni, 2023). The emergence of child labor and street children in Indonesia is a negative impact resulting from uneven economic development (Suharto, 2016). This has resulted in street life becoming a source of livelihood for parents and children who have dropped out of school. Apart from that, according to the Central Statistics Agency, it is reported that 4.59% of babies in Indonesia will be abandoned in 2022 (Rizaty, 2022). According to Wiranata in Putri, for low-income families, the economic contribution made by children, no matter how small, will still have an

impact and be considered essential for the household's income (Putri, 2022). The streets are a place of new problems for children, where exploitation of children occurs, such as intimidation carried out not only by parents but also by thugs in power in the areas where street children are active (Putri, 2022).

² Street children generally come from families with hard work and weak economic conditions. Hence, street children usually grow and develop in the background of street life, which is familiar with poverty, abuse, loss of attention, and affection, thus burdening their souls and causing them to behave negatively. Some children live ³ on the streets and no longer have a relationship with their families (Ummuhanifah, 2015). Some of them do not have a house to live in (Putra, 2015). As the number of street children increases, their problems become more complex. They have to compete with other street children to earn a living. They are also forced ⁴ to drop out of school because their parents cannot afford education. The economic conditions faced by the families of street children force them ⁵ to help their parents earn a living, so they are forced to put aside school. In general, most of the children who drop out of school are due to their parent's inability to pay for school, so the child cannot continue or ⁶ continue to a higher level of education. The problem of street children is complicated and is always interesting to discuss

because it relates to the age group of children, where they are God's trust and an asset for the nation's future (Suryadi, 2020). Street children who are active on the streets also cannot be given sanctions in the form of fines or threats of punishment because they are not in line with the principles of criminal law (Arpin, 2022).

Street children still need to understand the importance of education in their lives. Their orientation after dropping out of school is how to make ends meet, so they must remember about school. Education is an essential need because education is a strategic step in building a person's character and intellectual abilities. Education for children as the next generation and national assets needs serious attention because the progress of a country will depend significantly on the current and future generations (Khotimah, 2022). Education is also one of the fundamental things in forming a complete human being and one of the essential elements for facing the harsh era of globalization and increasingly full of competition. With education, a person also gains a position in the eyes of society.

⁸ Street children are the same as children in general and need education. ²² One of the most significant challenges is access to formal education (Rempe, 2023). Education fulfillment must pay attention to aspects of their physical and mental development because children do not yet have thoughts like adults. They have

their world, and it is different from adults. It isn't enough for them to be given food, drink, or protection ² in a house because children also need love. Affection ² is an essential thing in the world of education. Without compassion, education may not be possible. In principle, education must retain children ² in school and encourage them to continue to a higher level. Apart from that, it also facilitates children no longer in school to receive out-of-school education programs equivalent to schools. These programs include ¹¹ Pursuit Package A, Pursuit Package B, and Pursuit Package C, education programs equivalent to elementary/middle school/high school, and form training or courses.

Especially for street children, the appropriate out-of-school education is to carry out a learning process carried out in a 'Halfway House', in this case, the Saudara Sejiwa Foundation with ⁵ the Community Learning Activity Center program (PKBM), because ⁵ the concept of out-of-school education or non-formal education is more flexible than formal education or education at school. Out-of-school education is not limited by space and time, so street children can continue studying and working. The hope to be achieved through this PKBM program for street children is that they can look for more decent jobs with the diplomas they get after taking part in learning activities and skills courses.

Homes with the PKBM program can usually apply group approaches, ² CBE (Community-Based Education), and participatory and collaborative learning strategies (Participative and Collaborative Learning Strategy). The educational programs held include, among others, Pursue Business, Pursue ¹⁸ Package A (equivalent to elementary school), Pursue Package B (equivalent to junior high school), ² Pursue Package C (equivalent to high school), tutoring, Diktagama (Character Education and Religious Dialogue), Latorma (Sports Training and Playing), Sinata (Sinauwisata), Lasentif (Arts and Creativity Training), playgroup, FBR (Feel Sharing Forum), and training. Learning materials generally include Religion and Citizenship, Calistung (Reading et al.), social life, creativity, and entrepreneurship.

The program's implementation should also involve various parties and communities so that street children still have the opportunity to change their fate and be enthusiastic about learning. So that street children want to participate in the program, the learning resources must ² be empathetic and able to convince them that the educational program supports their self-development and is very important because it is a right for street children. Mastering street children's characteristics and learning needs will help learning resources to be empathetic to them.

Education is social capital for Indonesia's continued development in the future (Nawi, 2023).

In Bandung, dozens of communities are serious about dealing with all the problems in Indonesian society. Including the problem of street children, one of which is the Bandung Saudara Sejiwa Foundation. The efforts made by the foundation to help overcome problems for ³⁷ street children in the city of Bandung, namely, ⁵ the Saudara Sejiwa Foundation has several activity programs, including Shelter Workshop, Justice Restoration Program (RJ), Community Reading Park (TBM), Public Service Information Center, Community Learning Activity Center (PKBM), Child Protection House (RPA), and Family Welfare Consultation Institute (LK3). Judging from several programs owned by the Bandung Saudara Sejiwa Foundation, ⁵ the Community Learning Activity Center (PKBM) program is a program that operates in the education sector.

⁵ The Community Learning Activity Center (PKBM) program, owned by ⁵ the Saudara Sejiwa Foundation, has several activities to facilitate street children to obtain their rights in the field of education, including Equal Education, Functional Literacy, Tutoring, Computer and English Courses. These activities were carried out by the Saudara Sejiwa Foundation at the branch office in the area supported by Dayeuh Kolot because there are many street children

from underprivileged families there. Most street children in the areas supported by the Saudara Sejiwa Dayeuh Kolot Foundation have received primary school education and cannot continue to junior high school. Before carrying out the PKBM activity, the Saudara Sejiwa Foundation sought information about street children and socialized this program to street children and their parents who live around the Dayeuh Kolot area. The PKBM program, in its implementation instructions, is divided into three stages: Preparation, Implementation, and Mentoring. By this description, the services provided by the Saudara Sejiwa Foundation in the process of implementing pursuit equality education program to fulfill the educational needs of street children in the Dayeuh Kolot area as one of the industrial areas in Bandung Regency is an exciting thing to study.

LITERATURE REVIEW

Communication patterns are also referred to as a system consisting of various interconnected components to educate the state of society (Rumengan, 2020). There are two dimensions of communication patterns, namely concept-oriented and socially oriented, which have different relationship directions. Communication patterns are also forms or patterns of relationships between two or more people in the process of sending and receiving messages that link two components, namely a

picture or plan that includes the steps in an activity, with components that are an essential part of the communication relationship between humans or groups and organizations. Through communication, people will be able to influence and change other people's attitudes, opinions, and behavior (Utami, 2013).

The communication process is a series of activities to convey messages to produce feedback from the message's recipient. Then, patterns, models, shapes, and small parts related to the communication process will emerge from the communication process (Agustina, 2022). At the beginning of the communication process, the source or communicator acts as the message giver, and the communicant functions as the recipient. In the next stage, the opposite happens (Latifah, 2020).

Communication patterns consist of several types, namely Primary Communication Patterns, Secondary Communication Patterns, Linear Communication Patterns, and Circular Communication Patterns. Linear Communication Pattern in the context of communication is the process of conveying messages by the communicator to the communicant as the terminal point. Circular Communication Pattern in the context of communication is the occurrence of feedback from the communicant to the communicator. Primary Communication Pattern is a delivery

process by the communicator to the communicant using a symbol as a medium or channel, both verbally and non-verbally. Secondary Communication Pattern is the process of delivery by the communicator to the communicant using tools or facilities as a second medium after using symbols in the first medium (Rumengan, 2020).

Overview of Street Children

Street children do a lot of daily activities and spend ²⁵ their time on the streets or in public places for work or other activities (Bajari, 2012). Meanwhile, according to the United Nations Children's Fund, street children spend most of their time on the street for work or other activities. They live on the streets because they were abandoned or abandoned by families who were unable to bear the burden of life, pushed by poverty and family breakdown. Less fortunate children, who are called street children, are forced to work on the streets or run away to the streets due to the poverty experienced by their families. Poverty does not only speak of a lack of basic needs; on the other hand, poverty also includes other needs, such as a person's low level of education (Anwar, 2022).

Based on the characteristics provided by the United Nations Development Program, street children are physically known for their dull skin color and reddish hair, and most of

them have thin bodies and unkempt clothes. Apart from that, psychologically, street children have the characteristics of high mobility, indifference, suspicion, very sensitive, tough character, high enthusiasm for life, bravery to take risks, and independence. Street children are part of child labor and are not a homogeneous group. They are pretty diverse and can be differentiated based on occupation, relationship with parents or closest adults, time and type of activity on the street, and gender. Apart from that, street children ⁸ spend most of their time earning a living and wandering around on the streets or other public places.

³⁸ Several factors cause the existence of street children according to psychosocial intervention at the micro level, namely running away from their families, being ¹ told to work either because they are still in school or have dropped out of school, going on adventures, playing around, or being invited by friends. The causes of family neglect are ¹ the inability of parents to provide basic needs, rejection by parents, wrong care or violence at home, difficulty relating to family or neighbors, separation from parents, wrong attitudes towards children, and limitations in caring for children, which results in children face physical, psychological and social problems.

At the community level, the causes that can be identified include ¹ poor communities, children being an asset to help improve the

family, and children being taught to work hard, which results in dropping out of school. In other societies, urbanization becomes a habit, and children follow that habit. Society rejects it and views street children as potential criminals. Meanwhile, regarding the structure of society, the reasons that can be identified are economic, namely the existence of informal sector job opportunities that do not require skilled capital, the need to spend a long time on the streets and leave school, the inequality between villages and cities which encourages urbanization. Education is high school costs, discriminatory teacher behavior, and technical and bureaucratic provisions that defeat learning opportunities. The need for uniformity in government elements views street children as a group that requires care and approaches that view street children as problem makers.

RESEARCH METHOD

This research is field research with a fundamental approach to qualitative descriptive analysis. In this research, data quantification was not carried out on the data obtained, which will be analyzed, explained, and described based on the discovery of facts in the field to obtain research results regarding communication patterns at the Brothers Sejiwa Foundation in implementing the equality education program for street children.

The selection of informants in this study used purposive sampling, where informants were selected using specific considerations by the desired criteria to be able to determine the number of samples to be studied (Sugiyono, 2018). Data collection techniques use interviews, observation, and documentation. Data analysis is carried out by collecting, reducing, presenting, and drawing conclusions.

RESULTS AND DISCUSSION

The equality education program pursuing packages A, B, and C is a program and a form of social service carried out by the Saudara Sejiwa Foundation in facilitating the needs of street children in the education sector. With this program, it is hoped that it can help street children gain knowledge, skills, and diplomas equivalent to formal education that they can use to apply for the world of work. In the approach and teaching carried out in this equality education program, the foundation applies communication patterns to help street children meet their educational needs and make them aware of the importance of education. This includes recruiting teaching staff who are also selected according to the required qualifications, one of which is a social worker so that the tutor understands the conditions of street children and the appropriate techniques for delivering material to street children.

There are three stages carried out in this equality education program, including the preparation stage, where several procedures must be implemented and is the essential stage to support other activities in implementing the equality education program. Activities carried out in this preparation stage include the process of submitting activity proposals to related agencies, institutions, and donors to be able to assist with financial needs in implementing equality education programs, data collection, and outreach to street children in the areas supported by the Saudara Sejiwa Foundation in Dayeuh Kolot, recruiting participants looking at the criteria for street children who are suitable to become learning citizens in equal education programs, and the recruitment of teaching staff as part of the teaching process in equal education programs. Before starting this preparation stage, the administrators of the Saudara Sejiwa Foundation must have information in advance regarding the form of the proposal that will be distributed, where the proposal will be distributed, and the locations where street children usually gather.

In collecting data on the streets, carried out with the Sumber Arum Foundation and, the Dharma Insan Nusantara Foundation, the Saudara Sejiwa Foundation, they obtained data on prospective learning citizens who would later be included in the equality education program as learning citizens. Each program

requires at least 20 participants whose criteria for street children meet the criteria as potential learning citizens in the equality education program. The next step is to take an approach that begins with approaching the parents of street children. After obtaining verbal approval, the approach that is then taken is to approach street children as potential learning citizens. The approach process is informal, and there is no element of coercion. Street children are invited to visit the secretariat of the Saudara Sejiwa Foundation. Then, after they feel comfortable at the foundation and often visit without being asked, they are also invited to talk about the importance of education. Finally, they agreed to become members of the learning community in the equality education program.

The form of socialization at this stage is carried out well by the foundation. Apart from collaborating with other parties in the Dayeuh Kolot area, such as foundations and schools, the foundation also takes an approach by first familiarizing itself with street children. This is done so that street children feel comfortable, and it is hoped that they can understand the purpose of the approach taken. In this stage, the foundation also tries to understand street children's problems. At this stage, the primary communication pattern carried out by the Saudara Sejiwa Foundation includes direct discussions at regular meetings of each

management, coordination with teaching staff, and communication with related parties. Secondary communication patterns are also carried out using short message applications and electronic mail in correspondence. In its implementation, circular communication patterns occur more often because the communication process that occurs produces effective feedback, as stated by Informant I:

“We have never experienced any difficulties regarding the procedures provided by the department in submitting activity proposals. Because the procedures provided are pretty straightforward and communication occurs intensively. Moreover, we have also received the trust of one of the Department of Education to implement this program”.

At this implementation stage, street children who have become learning residents and teaching staff who have agreed to collaborate with the Saudara Sejiwa Foundation as teachers in the equal education program will determine a study schedule together with the learning residents. This teaching and learning process takes place like a formal school. All residents learn when they first enter and are registered as participants in the equivalency education program from grade 1 at the

elementary, middle, and high school levels. Then, after taking the class promotion exam, they will continue with the next class and prepare to take the equivalency exam.

Apart from studying to be able to take the equality exam, in the equality education program, every student must also take courses or training. This is intended so that every student who has graduated and received a diploma in the academic field will also get skills to prepare them for entering the world of work. In this case, the Saudara Sejiwa Foundation facilitates citizens' learning by providing computer courses. Holding this computer course, it is hoped that residents will learn to operate a computer and type and be introduced to the basic features of a computer.

At the implementation stage, the primary communication pattern carried out by the Saudara Sejiwa Foundation includes delivering messages directly at management meetings, coordinating with teaching staff, and communicating with street children studying. Administrators also use telephones and short message applications to carry secondary ¹² communication patterns. In the teaching and learning process, the foundation facilitates study rooms with projectors to make it easier to deliver material. Especially in the learning and teaching process, street children who have just joined tend to be passive and only receive material from educators. Hence, the

communication patterns that occur tend to be linear, in contrast to street children who have been following this program for a long time, tend to be more active and are often involved in discussions, as shown conveyed by Informants II and III:

“There are also times when children are bored with studying. They will only come if we want to replace the money they usually get that day. At first, we complied with their wishes, but after that, we did not replace it with money but by giving them lunch. An exciting form of material also influences their interest in learning, so we recommend that teaching staff package exciting learning material”.

“It is difficult to motivate children when they are bored. Sometimes, there are also children who come to the foundation but do not want to study, and they just want to play on the computer. But while playing, we usually invite discussions so that they can still gain knowledge”.

This stage is also the stage of disclosing and understanding the problem. The Saudara Sejiwa Foundation understands the problems street children face, whether they are expelled from school because their parents can no longer pay for it or street children who no

longer want to go to school because of environmental influences. They still have a great desire to learn. This was expressed by street children after administrators and teaching staff approached them before they wanted to become learning citizens in an equal education program. The Saudara Sejiwa Foundation is also facilitating the educational needs of street children by inviting them to join learning communities in the free, equal education program. In understanding the problem, the foundation also directly approaches street children. The foundation tries to help street children's problems in interacting with their environment and families. This educational program also teaches street children to think more critically so that they are expected ³² to be able to face the problems they face themselves.

The coaching stage is the final stage of implementing the equality education program. In this stage, students who have completed their studies and have taken the equivalency exam will receive guidance from the Saudara Sejiwa Foundation until they can decide whether to work or continue to a higher level. At this stage, the Saudara Sejiwa Foundation will continue to supervise and guide street children so they can change their attitudes and thoughts and not return to the streets. In reality, quite a few people learn that after they have finished participating in the equal

education program, they cannot continue working or going to school because the equal education certificate is not yet available. They must wait so street children no longer have meaningful activities other than studying. , they will return to the streets and their activities on the roads. This worries the teaching staff and administrators of the Saudara Sejiwa Foundation because their efforts will be in vain. Therefore, this mentoring stage is the most important in the series of processes for implementing the equality education program.

From the statement of completion of the equal education program, which has been issued by the Saudara Sejiwa Foundation and ratified by the local Education Department, most street children are applying for jobs in industries around the Dayeuh Kolot area. Moreover, the position they get is usually no higher than that of a janitor or office boy. Even though the position they get in the industry is much better than if they had to return to the streets, and the income they get from the industry is much more secure than what they get from activities on the streets, the Saudara Sejiwa Foundation has the desire to make them have a diploma—higher education. With a higher education diploma, there is a strong possibility for street children to get a better position in the world of work.

Foundations often have difficulty getting street children back into learning programs.

Few of them think they must return to their study routine. However, the foundation also has a way of attracting street ³⁵children's interest in participating in the teaching and learning process. One way is to contact them again via their communication devices and invite volunteers, especially students involved in implementing the program or conducting research at the Brothers Sejiwa Foundation, to assist in the teaching and learning process and provide motivation to street children. These follow-up activities are usually carried out while having recreation, where in their activities, the foundation and volunteers provide the understanding and the importance of seeking as much knowledge as possible and looking for more decent work. This activity aims to foster the desire of street children to return to learning and to continue to be members of the learning community.

²⁰ CONCLUSION

Based on the research that has been carried out and the descriptions that have been described, conclusions have been drawn regarding the communication patterns at the Saudara Sejiwa Foundation in implementing the equality education program for street children. There are three stages in the implementation of the program, wherein the implementation of each stage, the communication pattern is applied so that the message is delivered

effectively. Services at the preparatory stage before street children become learning community participants include submitting proposals, data collection, outreach to street children and parents, and recruiting teaching staff. At this stage, primary and secondary communication patterns become communication patterns often carried out by the Brothers Sejiwa Foundation, such as during direct discussions during routine management meetings, coordination with teaching staff, and communication with related parties. Additionally, circular communication patterns occur more often because the communication process produces effective feedback.

The implementation stage, which includes teaching and learning and exams carried out by the Saudara Sejiwa Foundation and teaching staff, is carried out under the service standards set by the Saudara Sejiwa Foundation. The form learning method used by the Saudara Sejiwa Foundation provides modules per material and then discusses them at the next meeting. The problem at this stage is to maintain the motivation and enthusiasm for learning of street children. They often experience boredom in studying or fatigue after work, which results in them not attending class. At this stage, the primary communication pattern is delivering messages directly at management meetings, coordinating with teaching staff, and communicating with street

children who are studying. Administrators also use telephones and short message applications to carry secondary communication patterns. In the teaching and learning process, the foundation facilitates study rooms with projectors to make it easier to deliver material. Even though the learning atmosphere tends to show a linear communication pattern, teaching staff always try to invite students to discuss to create a circular communication pattern.

Services at the coaching or mentoring stage provided by the Saudara Sejiwa Foundation for students who have passed the equivalency education exam always reach 100%. This shows that the teaching and learning methods applied by the Saudara Sejiwa Foundation are successful, and the delivery of material by the teaching staff is also thriving. At the same time, the post-equivalency education exam coaching is carried out by the foundation and the teaching staff. They provide coaching, and the foundation and the tutors no longer need to bother. -It is not easy to find street children again because they often visit the secretariat of the Saudara Sejiwa Foundation without being asked. The Saudara Sejiwa Foundation's intervention for street children to continue their education to a higher level was quite successful. This can be seen from the fact that most street children are interested in returning to the program. Even though they initially had a little difficulty convincing the

primary and circular communication pattern approach, the street children returned to the learning process. However, after receiving help from volunteers to convince the street children of the importance of higher education for the future, the street children became interested in participating again—the equality education program.

SUGGESTION

Based on the results of research that has been carried out, researchers found that there are deficiencies in the communication patterns applied in the process of implementing equality education programs, especially in the implementation stage of learning activities, especially when students are bored participating in learning activities, the foundation should not replace income money. Because it will only increase their feeling of laziness, and it would be better for the foundation not only to hold fairy tale reading activities. It is recommended to carry out activities that can foster enthusiasm for learning and increase the sense of togetherness and cooperation between fellow members of the learning community and the foundation, such as outbound activities so that intense, open communication can be built with the aim of mutual understanding in order to create influence through the messages conveyed (Sitinjak, 2013). This activity will also have many

benefits because they will be trained to develop their minds, physical abilities, and agility. On the sidelines of these activities, the foundation and teaching staff can apply the understanding of the importance of education and materials that are felt to be very difficult for street children to accept when taught indoors.

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